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CONTENTS.

Mr. Satyamurti's Threes.
The Chota Gandhi.
Sunday in France.
A New Movement in England.
Notes at London.

Mr. Satyamurti's Threes.

Mr. Satyamurti, the veritable Don Quixote of the South has thrown his challenge to the windmills. His predicament in South Indian politics is no better than Don Quixote with his cards on his face. In a recent interview to a press representative, (for this is the season for hi-interviews, the Congress session being very near) he has assumed a threatening attitude, which is scarcely found among his fraternity. The learned member of the University with his armour of the politician has realised the painful fact that no public platforms are prepared to tolerate him; hence his "Janer Man" is of late trying an injection of his poison into the sturdy veins of the University men. This is so far as his place in public life is concerned. In the interview referred to above, he has many clever things to say. And many awful things too.

If the Congress decides against the guarantee of religious neutrality or evades the issue I am prepared to do it. I shall be quite prepared to form a party with the Congress for the purpose of forcing this on the attention of the Congress. I should like to add that if after the attention of the Congress, I should like to add that if after all this expression of genuine feeling against the Sarda Act throughout the country, the Congress deliberately evades the issue or decision against the principle of religious neutrality, I can quite understand and sympathise with those (Jains or others) who may then desire to disassociate themselves from the Congress. With a view to priority, Satyamurti as it were against the Congress.

We have quote it at length just to make our readers clearly understand what a fearful person Mr. Satya murti is. Evidently he desires to be understood as the "fighting

Bob, and hence his uncompromising attitude of "forcing it on the attention of the Congress."

This sturdy enemy of the Sarda Act, our readers outside India should understand, hails from the intelligentsia of the land. He is a lawyer of the Madras University too. He concludes his interview with an advice to the orthodox people "to disobey the Act and take the consequences" (himself of course, excluded), and an appeal "to the heads of Singeti, Kaniakodi, Anobillam and other Muttis, to give a clear, unambiguous lead on this matter." The erudite member of the University is not so foolish as to forget the primary lesson taught in his high school that "self-help is the best help." That his interview is not a fruitless one, our readers will understand from the events that are to follow hereafter.

For Mr. Satyamurti never blew his trumpet in vain. The Hindu Religious Endowments Bill gave him a chance of duping the *Mataimpalathas* (religious heads of Saivites) and he laughed and enjoyed at their expense (both literally and figuratively). The Devadas Bill drew some of the wealthy members of the community to him, (we purposely omit the names) and he had a jolly good time of it. Now there is the Sarda Act, and there are the Muttis to respond to his "respectful appeal." It is widely rumoured that Mr. Satyamurti will lead the Orthodox deputation to England, to have the Act repealed! Now, is the interview fruitful or not? Farewell, Mr. Satyamurti, we wish you a happy voyage at the expense of ORTHODOXY!!!

The Chota Gandhi

Mr. C. Rajagopalachari in his address, at the Srivilliputhur Taluk Conference, has unfolded some strange and shrewd things. Speaking on the Self-respect Movement, he says, "For years I have been wanting to see all artificial and imaginary difference between man and man abolished and a homogeneous nation established in our land There is

The Right of Temple-Entry

(P. Chidambaram Pillai, B.A., B.L.,)

XI

(Continued from Page 404)

With the appearance of the Brahmin Official along with the growth of the British Power in India, notably from the beginning of the last century, as pointed out by the Abbe Dubois; with the consolidation of the power and prestige of the Brahmin in Hindu society, consequent on the formation of a new official caste, which in turn paved the way for a Varnashrama Dharma, aiming at a Vedic India as of old; with the transfer of control of the Hindu religious institutions and endowments by the British Government practically into the hands of Brahminism; with a new Brahminical interpretation of the word *dharma*; when all these and other fortuitous circumstances combined themselves together, Brahminism, which, if it existed at all in South India, existed, till then, only by sufferance, began, to run amok. It did not end here. Such of the Non-Brahmin caste Hindus also who became educated, began to think and act as though made in the very image of the Brahmin; in turn became even more Brahminical, rigid and exclusive and became staunch Varnashramites but with different nomenclatures. It was a regular St. Vitus's dance. That is where the educated caste Hindu society stands today in South India.

Such a combination of caste and class in the upper circles of South Indian society, which had been already cleft deeply into two, —beginning a few short centuries previously, as we shall show later on,—on account of the right-hand and left-hand factions among the masses, such a hybrid combination of caste and class, not merely led to still further social permutations and combinations as also to the exclusion of the greater portion of the Dravidian population from enjoying the bare rights of "citizenship" in their own country. The majority of South Indians today are helots in their own land. Dravidian culture was thrown to the winds; Dravidian genius has been crushed; Dravidian glory has been forgotten; Dravidian history nobody has thought of.

And at the present moment we shall trace the history of these religious institutions in South India during this ultimate period of Dravidian disgrace and downfall.

We were at the point of narrating as to what happened when the Hindu temples and endowments passed into Brahminical hands. To put it shortly, these temples and endowments which were originally Dravidian and Cosmopolitan have ceased to be such and have become today, purely Brahminical and exclusive. We shall proceed to develop this point, and illustrate it.

While, Mr. J. C. Chose, says:—"The Agama Shastras of Madras lay down precise

regulations about the rights of the lower castes to worship in temples," Mr. P. R. Canapathy Aiyar confesses in his book on Religious Endowments:—"Much attention has not yet been paid by scholars to the Agama Shastras and the Tantric works."

Even though it is professed that it is the Agamas which regulate what all classes can enter a temple for worship, this much is clear from the sub-judged statement of Mr. Aiyar that scholars, both Brahmin and Non-Brahmin, especially lawyers and judges are not really so very familiar with the Agamas. This will be evident from the following.

Justice Muthuswamy Aiyar, the first Brahmin judge, laid down the dictum in an old Madras case:—"The right claimed by the plaintiff to enter into certain portions of the temple was a right which he was at liberty to assert as a citizen and a Brahmin."

Here in this case, the Plaintiff a Brahmin who had married a Brahmin widow asserted a right to enter into the Garbagraham or holy of holies and that right was based upon the Agamas by the Plaintiff himself.

Justice Muthuswami Aiyar either because he was ignorant of the Agamas or because he was under the impression that Agamas did not regulate temple-entry, held the view above stated, that it was the birth-right of a Brahmin as a Brahmin and as a citizen to assert a right to enter even the Garbagraham or holy of holies.

"Even Brahmins other than temple-priest Brahmins were in many temples not allowed, to go into the *garbagraham* as the touch of the uninitiated (ie those who had not Deeksha) though they be Brahmins was supposed to pollute the image." Thus opined the late Sir. T. Sadasiva Aiyar in the Panakudy Temple case.

That is to say, while Sadasiva Aiyar, J. says that according to the Agamas, even Brahmins as such, not even on account of any citizenship, cannot enter the Garbagraham, Muthuswami Aiyar, J. laid it down plump, that Agamas or no Agamas, which do not seem to have weighed with him at all, each and every Brahmin as a Brahmin and as a citizen, without more, can assert a right to enter even the Garbagraham.

Therefore, even erudite Brahmin Judges like Muthuswami Aiyar J. were ignorant of the Agamas, and Mr. Canapathy Aiyar is right when he says that even scholars have not paid any very great attention to the Agamas. If such is the case with Brahmins as regards knowledge of the Agamas, it need cause no surprise if non-Hindu Judges display greater ignorance about it. It may be stated however, in passing, that judicial decisions have recognised Agamas to govern temples in South India and not the *Smritis*.

Why should the Brahmins fight so shy of the Agamas? Not that it matters much, but still why?

Temple-Entry in Poona

(By Chikrugpta, B. A. Poona.)

13th of October was the proudest day fit to be written in red letters in the social and religious history of Maharashtra because it was on this day that the so called submerged classes—I mean the untouchables—awoke from their age-long slumber and raised the death knell of the superstitious Hindoo religion. It was a day on which the enslaved Section of Hindoo Society made their first endeavour to assert their human and God-given rights. On this the serfs and the helots of Hindoo religion struck the first strike of hammer to snap the irksome fetters which for thousands of years held them in abject bondage of servitude. It was a day on which the irrational and inequitable and inhuman laws of Manu were thrown to the winds, because on this day the Siberian mine and the Bastille of Sham Hindoo religion were sapped and undermined, under the banner of Reason and Social equality. Now the eventual collapse of these crumbling citadels of priesthood is a question of time. Up to now the proverbially supine slave of Hindoo religion was averse and wroth to part with the iron fetters which he had come to like as he was falsely led to believe by the trickery of the priests that he will attain his Salvation i.e. Moksha by strictly adhering to the traditional precepts and practices of his own caste. It was considered by him to be an irreverent touch a Brahman or to enter the holy premises of a temple. But now the angle of vision is changed and the docile worm has truly been provoked by in-equities of centuries to turn at bay with all the fury and fierceness of a mighty dragon. On the 13th of October 1929 an army of the Depressed classes marched in battle array against the "Parvati" temple of Poona with the object of entering into the holy place where the image of so called God was kept under lock and key. Every thing was done most calmly, quietly and not violently. The local Authorities, Police and Magisterial were given intimation of their mission. The District Magistrate with his official retinue was on the spot. All the high class Hindoos interested in frustrating the object of this noble mission, had mustered strong at the foot and on the top of the "Parvati" hill. The Crusade began but in the first skirmish as the report goes the so called peace-loving Brahmins became aggressive and hurled shoes, umbrellas, brick-bats and such other conventional missiles. In the band that was prepared to face the consequence legal and illegal of their "Satagrah" there were some honourable ladies, but all the chivalrous instincts of the Poona Brahmins died when they did not spare to jeer, hiss and hoot at them in all sorts of obscene cries and gestures with the effect that the women had to withdraw from the fight to a place of

safety. But the leaders of this heroic band of warriors were as firm as adamant, and as dauntless as martyrs. They stood to their guns. With the perfect ease of mind, nerve and braced by the righteousness of their cause they began to scale the hills of the temple. On their way, the maddened mob of the Brahmin youths all steeped in the superstitious notions of their religion were hooting, heckling howling at them by wild shrieks. But this noisy opposition did not deter the members of depressed classes from pursuing their course, so as a last resort all the fury, of the high class Hindoo, exhibited itself in attacking and assaulting the poor helples but iron-willed and resolute party. Blows rained thick like hail stones on their heads. Stones were pelt incessantly with the effect that the Police and the Magistrate had to arrest some of the high-handed aggressors and disband the "Satagrah" from their noble mission. As tried soldiers they refused to budge an inch but ultimately discretion prevailed, as it was the better of valour. Thus for a time curbs fell on the most edifying spectacle. Some of the depressed class leaders got wounds for which they are being treated in the hospital. For a while there is a lull at Poona but I am afraid it is a lull before the storm. I am sure that I shall not be a bad prophet if I prophesied that in the city of Poona there will dawn a day when very distant as when the depressed class people will have achieved their goal and no weakening is there. The morning of the day at work. The keen and burning desire will find an outlet for itself because what man or a will there is bound to be a way of achieving is over the matter of invention. The face of orthodoxy in Poona is sealed. The hind bound conservatism is nearing its doom-day. The days are now numbered.

The blood shed by the depressed classes at the foot of "Parvati" hill will like a purifying blood prove to be the seed of a rising revolt and resolution which will over throw and pull-down even the sky-scraping mighty structures of temple churets.

Imagine how the times are rapidly changing only a century and a score of years back was such a thing even thinkable or dreamable much less possible or fearable to attempt and achieve. No, not in the least for at that time there was the so-called rotten "Swaraj" the tyrannical and despotic Native rule. A rule of Brahmins who had proved traitors to the descendants of Shivaji and had enhanced their power and prestige at the cost of Satara Gadi where the scions of Shivaji were ruling as ornamental figure heads. The real reign was of the Peshwas, but it was one of their Peshwas—Nagasehrib—who built this "historic" "Parvati" temple in the name of that Goddess on a small hillock about 250 feet from the foot of the hill to the South of Poona at a distance of about 2 miles from the palace of the Peshwas. Had in these blessed days of

to warn any one of the depressed class men raised his little finger against the inclination of the Peshwas or for the matter of that any Brahman of Poona, what would have been his time? He would have met the most barbarous and cruel death. His eyes would have been burst with red-hot iron rods. His ears filled with molten lead and such other metal and at last even his dead body would not have been spared. It would have been tied to the tail of a donkey and paraded through all the streets of Poona and then the fragments of his bodily frame thrown to the vultures and this would have all been done in the name of damn religion. Better such a religion is damned for good than a poor soul so ruthlessly killed, to rot by inch and inch by inch. The above is a summary though it is so brief and gruesome. The students of history will well know how one 'Chasiram' Kotawal met his death at the hands of the angry mob of Poona Brahmins. He was literally lynched and what was his fault that made him liable for such a ghastly punishment? It was that he as a Police Officer in charge of the town of Poona got some roaming and ravaging Madras Brahmins who were notorious night hawks arrested and locked them in one room for the night. Next day in the morning all the Poona Brahmins demanded the handing over of this doubtful police officer which the weak Peshwas did and the poor Chasiram was literally stoned to death. So also the brother of Holkar in the broad day light was tied to the feet of a furious and mad elephant and trampled to death for which the then ruling prince of Indore did wreak vengeance more than enough. He not only invaded Poona but invested it and like Nadir Shah Durani who had burnt Delhi, he sacked and burnt down Poona and ordered his soldiers to loot every

corner. The Native bakhars are replete with such thrilling and blood curdling incidents. Thanks to the British Rule that human rights are claimed and clamoured for with impunity by the so-called Sub-human classes. Leaders like Lala Lajpatrai and Gandhi were denied entrance in some temples in the South by the Super-human class as whose religion compares in Poona are dying hard at the hands of the depressed class murderers. The victory

of the depressed class over the Super-human class is a great and righteous. But the Satan has got to be buried in the hell before the rule of God is firmly established in this world. I again conclude the leaders of the depressed classes who infused ideas of equality, liberty and fraternity in the docile Section of Hindoo Society who under the iniquitous laws of the British Rule were treated as cattle and chattels. When the Code was passed which gave the depressed class the same rights as the Super-human class had no

Social Status, they were deemed as sinners whose even shadow would pollute a pure Brahmin. It is high-time now for us all to allow such nonsense to be seen in cold prints.

The laws of Manu deserve to be observed in their breach. His Book is an emblem of high handed and cruel orthodoxy and the mis-rule of superstitious rulers following the Dictates of Sham religion as propounded to them by inscrupulous and vicious priests. To bury these antic and ancient silly laws we must unfurl the banner of 'Self-respect' and raise the clarion call of equality, liberty and fraternity and the rule of the proletariat which shook and shattered the foundations of the unholy shrines where the lords spiritual and temporal were ruling the roast with iron hand and crushing the dumb millions under their iron heels. But a Voltaire, a Russee a Luther a Tolstoy or a Lenin turned the tables and tore them to pieces.

The slogan of every Youth in the country should be 'Down with the priest craft and up with Self-respect, then and then alone brotherhood of man and fatherhood of God will loom large on the horizon of pure religion.

I hail the first Batch of crusaders who fired their first shot at the hydra-headed monster of in-human exclusive laws of Hindu religion, by besieging the hillock of Parwati to affect an entry into the Sacred precincts of the temple. It is the inalienable birth right of every true Hindu to worship his God in any public temple but to uphold this right is not an easy task nor its path strewn with roses. One has to bear his cross and wear the thorny crown to achieve this noble mission. For the spread of true religion and for the Vindication of human and equitable doctrines and for the propagation of true Gospel, Lord Christ had to be crucified, Muhammad had to flee for life from place to place, Buddha and Mahavir in India even long before Christ and Muhammad had to carry a strenuous war against heavy odds at great personal Sacrifice, Luther had to rebel and revolt against the mighty pontiff of Rome at the risk of his life nearer home and nearer to our times Tukaram the Socratis of Maharashtra had to pass through fire and brimstone of the opposition of blind and bigotted Brahmin orthodoxy who it is shrewdly suspected buried him alive in the watery grave of the Indrayani—a river). Within the living memory, Ram Mohanroy, Dayanand Saraswati and Mahatma Jotirao Phule for their inordinate zeal of social and religious reforms were made a target of attack by the so-called 'Sanatanis'. Even Mahatma Gandhi rightly called the living Christ of India for his personal purity and piety is not spared by the false prophets of Hindu religion. They curse him with all sorts of abuses and even challenge his integrity when he gives his opinion on religious matters and hence though he is on the highest crest of political popularity in matters of social and religious

reform, his prestige is at its lowest ebb. Mahatma Gandhi the roaring lion in the political field and the live volcano of non-co-operation movement is changed in to a bleating lamb and a broken reed when he steps in to the close preserves of Sacerdotal order to purge it of its abuses and to redress its deep seated wrongs. This high priest of Charkha and the idol of Swaraj monarchs is pulled down from his high place of power and shattered into pieces as soon as he carries his experiments with truth in the field of religious reform by espousing the cause of the depressed classes and by championing openly the post puberty and widow marriages. But ultimately in the struggle of vice and virtue the latter is bound to triumph over the former and so I have not the least doubt that there will dawn a proud day when the un-touchables of India will rise to the full stature of their height and take their place of honour by the side of their more fortunate brothers. The wind is blowing in that direction and I with my mind's eye see the shadows cast by those coming events.

Lastly I beseech my mis-called un-touchable brethren to push on with their programme and not to drop this noble cause by fighting shy in the midcurrent of their activities if any red rag is dangled before their eyes from the quarters of their inveterate enemies. It is surely said that the battle of freedom once begun and handed down from the bleeding sire to the sanguine son is never lost but ever won. Let therefore the Moribund soldiers of the Self-respecting and God fearing army of the depressed classes gird their loins and start their onward march and fight their battle to the last soldier in the last ditch with the firm and fervent belief that 'God' is in Heaven and everything is all right in the world and that He helps those who help themselves.

Revolt and Progress

(By Srinani C. Sumati Bai, B.A., L.T.)

Revolt leads to Progress and revolution heads reformation. Renaissance and reformation but follow in the wake of revolution the sign of awakened life. To this history bears ample testimony. The revolt of the Piccinna in ancient Rome led to the representative rule of the Consulate there. The French revolution scattered abroad the seeds of democracy laying thus the axe at the very root of autocratic tyranny. The revolt of the American Colonies ended in the establishment of a Free United State. The progressive changes today in China, Russia and several other countries are again the fruits of revolt. Every great soul, besides, whom the world reveres today, whose stamp in life eventuates cannot but be a rebel in his times. Christ was one. Muhammad was another. The

former for his revolt was nailed to the cross and the latter was stoned to flee for his life. But their torch of light is still burning withstanding the storm of centuries. Here in India as far back as two thousand years, he whom we call The Enlightened today was a rebel of his day. His Buddhism was primarily a campaign of revolt against priest-craft, caste tyranny and mass ignorance. His creed of Ahimsa and Nirvana was a reformation that was a reaction against the religio-social evils of his times. The birth of the Sikh religion in the 15th century was again a rebellion led by Baba Nanak against "the priesthood and caste exclusiveness of Hinduism." In all fields,—be it religion, philosophy, art or science,—Rebels have been the pioneers of all Progress. The progress of science itself today is preeminently a revolt against ignorance, blind beliefs and superstitions. To cite the opinion of Prof. Radhakrishnan "Changes in the moral codes are generally brought about by a few individuals who throw aside their prejudices and get at the reality which is much bigger and finer than our conventional make us believe. Every moral reformer is an immoral force in the eyes of the conservative who prefers the comfortable cloth of conventional morality to the alarming 'activity' of reflective intelligence.....All progress is due to the rebels".

The seething spirit of revolt in our country today is a healthy sign of the inner soul of India being stirred to virile thought and action. In the name of religion the nation has long been supine. It has for ages now but trodden the beaten track, never swerving a bit to strike out a new avenue of quicker evolution. Self-complacence in the name of religion and morality has blocked its way to progress. The woeful result has been that the nation has lost the capacity to adjust itself to changing times and environments. It has lagged behind the other nations which call "backward". It has gradually succumbed to sloth and slumber forgetting its great heritage the thinking world awaits to receive through its new life. India has for ages supinely suffered many a tyranny, plague and pestilence as I called it the "Hind of India". Religion has dubbed some of her children as 'untouchables' and society has thought it its duty to tyrannise them as worse than animals. Women are 'predestined' to fortune and should only be treated as chattels and domestic servants. The priests are the chosen of God and they shall grow fat at the expense of the masses! About 92% of the nation are illiterate and that is Divine Will! The nation ranks high among others for its heavy mortality, extreme poverty and ignorance and that is preordained too! None of these shall be either questioned or resisted! It is adharmic to rebel against what fate has decreed! Into such morbid beliefs the people have been hypnotised by a priest-baron

and hyper-conventional society! The apt remedy for this is Revolt.

It is now fortunate that the seeds of revolt have sprouted here and there in our country. Creeds and conventions are now on the anvil of Reason. The passing of The Child Marriage Restraint Act for instance marks an epoch in this direction. It means the triumph of common sense over blind faith. It means the denial of final authority to the Scriptures and Smiths and Sarveys and what not of the distant past ages and their subordination to the thought of men and the urge of contemporary life. It means science recovering its legitimate throne usurped by superstition and its selfish votaries. It means the fulfilment of the banner of convictions on the ruins of time-worn conventions. The sign of the times promises fair to establish once again the Kingdom of Reason guided by human experience. The pseudo-moral and pseudo religious injunctions will not now take long to retire into the snug oblivion of ancient Olla-Podrida and let man and woman be free to *build* for themselves on the basis of clear thought and synthetic experience.

Sunday in Russia

One of the most amazing things yet achieved, or attempted, by Soviet Russia, has just been officially decreed by the Council of Commissars. It is nothing less than "the nationalization of Sunday"—the sweeping away of all distinction between sacred and secular days, and the establishment of an unbroken seven-day week. Thus, the decree of the Commissars provides that there shall be 360 working days in the year instead of the former 300. From the beginning of the fiscal year on October 1st, all factories, shops, co-operative enterprises, etc., shall be open every day without interruption. Work shall be arranged on the basis of regular "shifts," each worker or employee getting thirty-six hour holiday once every seven days. This holiday period shall be constant for each worker—that is, A. shall have, say, Wednesday afternoon and Thursday free every week, B. Thursday afternoon and Friday, and so on. Sunday shall be like every other day, a day of work for all but the group of workers whose release chances to come at that time. As this same system is to apply to schools, one may imagine what enormous changes will come to the family life of Russia, and indeed to the whole social economy of the nation. *Pravda* the great Moscow newspaper, declares that this new seven-day week will accomplish three great purposes. First, it will cut down unemployment, by not less than 25 per cent. Secondly, it will greatly increase the total volume of national production. Thirdly, it will strike a deathblow at religion by eliminating all church and other church holiday.

This last feature is by all odds the most interesting of the three. Here is a real opportunity to test the vitality of religion—whether its observance depends upon the sanctity of a day, or a book, or an institution. In our western world, the Sabbath is being lost not at one stroke but by a natural process of social evolution. This obviously means the passing of the old, sanctimonious, pietistic religion of rites and ceremonies, but not the passing of religion itself in any true and high sense. Our own guess is that this Soviet decree will shake superstition in Russia like an earthquake, and at the same emancipate real religion.

THE UNITY.

A New Movement in England

The third International Congress for Sexual Reform has convened in London. This commendable body is under the guidance and supervision of such notables as Mrs. Bertrand Russell, Havelock Ellis, Bernard Shaw, H. C. Wells, and Aldous Huxley. Many delegates from the various nations are reported to be in attendance.

Dr. Norman Haire, one of the leading British authorities on rejuvenation, and a member of the organization, declared its chief aim was "to establish sexual ethics and sociology on a scientific biological, and psychological basis. There instead of the present theological basis. There must be no conflict between the laws of nature and the laws of man, between science, and ethics, between pure truth and pure purity." Mrs. Russell assured the delegates that the League for Sexual Reform had no intention of taking an apologetic attitude and would not hesitate to say the old notions of morality were wrong from top to bottom and to go on with the long, hard task of convincing magistrates, lawmakers and many reactionary physicians that they must contribute to human happiness by abandoning the outworn Biblical codes governing sex and marriage relations.

Letters of endorsement and sympathy were read at the meeting from Margaret Sanger, Havelock Ellis, who was too ill to attend, and from Judge Ben B. Lindsey. The latter wrote: "There are 10,000,000 young men in the United States between 20 and 30 years old. Only 4,000,000 of them are married, but the church and the state unite in demanding that the other 6,000,000 be continent. Are they?"

The aim of the league is good. The Bible, the Sunday school, and the pulpit are not the proper sources. What humanity needs in this connection is a morality based upon the principles of reason and science. And in so far as this league gives evidence of promoting such a morality, it should receive encouragement and sympathy.

THE TRUTH SEEKER.

AN APPEAL.

FOR CONVICTED S. I. R. LABOUR LEADERS:

The South Indian Railway Labour Union, with branches all over the line, was championing the cause of the Railway Labourers. The Union was recognised by the Agent of the S. I. Railway, who heard the grievances, received deputations, and gave interviews to the representatives of the Union and in fact both the Union and the authorities were cordial in their relationship. During 1928, there was a proposal to retrench 3171 labourers in the workshops and the Union raised a strong protest about the same and tried its best to bring an amicable settlement; but at last, strike was declared on 20-7-28 which resulted in the arrest of leaders of the S. I. R. Labour Union who were convicted for ten years by the Sessions Judge of Trichinopoly on a charge of conspiracy under section 120 B, of the Indian Penal Code to commit offences under section 126 and 128 of the Ry. Act. An appeal has been filed in the High Court of Madras and the leaders were let on bail. It is expected that the case will be taken up in the course of the next month.

The Union had sufficient funds, which was utilised during the strike, for organising the strike, for supporting the families of the strikers, for defending the cases against the workers and also the conspiracy case launched against the leaders, which continued day to day for nearly 9 months and so the finances of the Union have become slender and the Union authorities are compelled to make this appeal so that, with the contributions, they could be able to fight out the case in the High Court. The appeal in the High Court will cost nearly Rs. 10,000.

The leaders, who were convicted, were all innocent and most of them were Railway servants. The families of the leaders will have to suffer if they were convicted and it is the duty of each and every individual to rise to the occasion.

This appeal is issued expecting a good response and it is requested that each and every individual and societies will help their mite to the cause of the undermentioned (whose names are omitted here) 15 leaders, who sacrificed their career for the cause of the labourers.

Remittances may be sent direct to Mr. V. P. K. Kayaroganam Pillai, Banker, Negapatam, South India.

T. Govindasamy Chettiar,

President, Defence Committee.

"All religions of the past, and probably of the future, are or will become petrified forms to mankind. They are all on a tottering foundation. None is inspired."

LUTHER BURBANK.

WANTED.

This sabha desires to arrange the marriage of the following 6 widows shortly and as such it invites applications from gentlemen for the same.

3.W. One Brahmin Virgin widow of about 20 years studying in B. A. prefers a Smartha Tamilian Brahmin of some position and property for marriage.

13.W. Another Brahmin widow aged 30 a nurse at Mysore wants a gentleman who can deposit Rs. 2000 in her name and is prepared to marry even out of her community.

14.W. One Gujrati Non-Brahmin widow of about 19 years who speaks Telugu, Tarsil, Marathi and Gujrati etc., and who knows stitching and sewing is desirous of marrying a gentleman who is in Government Service getting not less than Rs. 50 per month.

16.W. One Vellala widow of about 22 years wants a gentleman having decent income and property.

36.W. One Brahmin Virgin widow of about 19 years who has an elementary knowledge in English and who knows Tamil, Malayalam and Music requires a Brahmin gentleman of good position, coming from in any of the places i.e., Ernakulam, Travancore, Cochin, Malabar, Pinnevelly or Madras.

1.W. One Naidu widow of about 34 years working as a teacher requires a match who has decent income and property.

Correspondence should be addressed to V. V. S. Sabha 161-Broadway C. T. Madras.

NOTES AT RANDOM.

TEMPLE-ENTRY IN TRAVANCORE.

A meeting of the "Untouchability Workers' Travancore met on Friday last in Salyanganbastur, Vailankanni near temple entry in Travancore with Mr. J. K. Madhavan as Chairman. A working Committee was formed with Mr. Madhavan as President and two others as Secretaries to devise practical steps to carry on the work. A Sub Committee was appointed to report with a fortnight the names of 12 temples which command sufficient local support from caste and non-caste Hindus for entry. The meeting dispersed after passing a resolution wishing success to Parvati Temple, Sattayagubis at Poonja.

A BOLD EXAMPLE.

A widow marriage was celebrated at Secunderabad, the contracting parties being Mr. Singarappa Danodaram and Srimati Gopi Chetty Ramu annas, both of them belonging to the Vyaya community. The guardian of the widow objected to it and tried to remove the girl from the Marriage Tribunal. Undaunted by these obstacles the mother of the girl secured the services of the Vyaya Sangam, and the protection of the police and celebrated the marriage peacefully, for which she deserves all praise.

VEIL THROWN OFF.

A feature of the celebration throughout Allahabad of the birthday of King Zogu is the participation of Mahomedan women unveiled in accordance with Zogu's programme of reform.

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ISSUE